

The Messenger

"As the Truth is in Jesus."

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Poetry.

PRAYER.

PRAYER is balm, comfort, peace,
The loss of self in Deity;
The harmony of human souls
With heaven's eternal melody!

Prayer is freedom, loss of all
That binds the soul to this poor clod;
So that no words, nor forms, nor thoughts
Stand darkening between her and God!

Mysterious, and yet so bright,
It bears the soul to heaven away;
'Tis like a slumbering at the source,
And yet a waking into day.

NICOLAUS LENAN.

Communications.

For The Messenger.

NATURAL AND SPIRITUAL IN HOLY
SCRIPTURE.

IV.

If biblical criticism, including all that enters into the idea of an introduction to the Bible, can never be trustworthy without the guidance of faith in the living divine spirit of the Bible, much more must this be the case with biblical interpretation, which has to do directly with the actual teaching of the sacred volume. Here we are not simply in the outer court of God's revelation, but in the very sanctuary itself, where His voice is heard speaking from heaven. Here, then, still more than on the outside, it would seem to be plain that the natural can have no right at any point to put itself before the spiritual, or to make itself in any view the measure of the spiritual. This does not mean that natural knowledge and science are of no account for the interpretation of the Scriptures. But it does mean that, to be of any such account, they must own true inward allegiance and service to that which is felt to be higher than themselves, namely, the Spirit of God actually present in His own Word. If instead of this they pretend to dominate the voice of the Word from the side of their own merely natural human light, they do but darken the true divine sense of it, and go as far as they can to extinguish the soul of its inspiration altogether.

It is easy to see how, in fact, the science of sacred hermeneutics, as it prevails at this time, is characterized almost universally by just such an inversion of the true relation between natural and spiritual in the interpretation of the Scriptures; and how in consequence the whole doctrine of inspiration has come to be more or less vague and uncertain for the general faith of the Christian world. The very idea of a human side and a divine side, a natural sense and a spiritual sense, in the Word of God, seems to be wanting in a multitude of minds entirely. Nor can it well be otherwise where the notion is accepted quietly, that inspiration, however it is to be otherwise understood, must mean at all events the divine let down into the form of ordinary human thought, in ordinary human speech; in other words, as it has been succinctly expressed by the late Prophetic Conference in New York, "in the language and dialect of living men, with which grammar, rhetoric and logic can closely

deal." In that case we may well ask, what has become then of the divine supernatural which belongs to the very idea of inspiration, that there should be no place for it any longer in this residuum of sheer human grammar and logic? Was its office only to bring to pass such a dead birth as that, and then to be parted from it forever?

Not just that, we are told; the word brought to pass in this way is of such a nature, that, although thus purely human, like the ordinary speech of men, it is nevertheless capable of being spiritualized, that is, made spiritual, or say even divine, by having pious meanings put into it by spiritually-minded readers from the outside. With marvellous simplicity, the Prophetic Conference just quoted calls this *spiritual discernment*; and opposes it to the whole notion of anything like an inward or "esoteric" divine sense in the Scriptures themselves, as being all that is needed to vindicate their inspiration from the charge of mere naturalism. But if there be no esoteric sense on the divine side in God's Word, no such sense

actually in the Word as only the spiritual man, and no merely natural man, can see to be there, it must be preposterous surely to think of any real inspiration of this sort being imported into the text from the outside by the spiritual man himself. In the end, so far as the Word is concerned, the divine is absorbed by the human; the spiritual is fairly overwhelmed by the natural.

It seems strange that any should be deceived by such a theory as this into the notion, that they really hold the Scriptures to be divine at all in the sense of an actual inspiration from God. For to what does the distinction come in the end more than to this, that under divine guidance in some way these Scriptures contain a certain amount of truth in natural form, which spiritually-minded men may with more or less ingenuity turn to good account in the service of morality and religion? But it is quite possible for the facts of any common history, to be capable of spiritual improvement in the same way, without the least pretension in them to be anything more than simply human.

Where, then, in the case of the biblical compositions, do we find the criterion which shows them to be at all radically different from such secular compositions; if indeed we have in both cases only the natural as such in the compositions themselves, and the spiritual as such not there at all except in the way of pious "practical improvement" from the outside?

And yet the theory, absurd as it seems, may be said to reign throughout the entire realm of our modern science of biblical interpretation. Its phases are varied. It assumes sometimes one plausible form and sometimes another. But everywhere it comes to this in the end, that God's revelation in the Bible is natural only, and subject to the laws of natural understanding, and that it can become spiritual and divine only as it is made to be so, by the power of human thought breathed into it for that purpose.

In the way of general example, take the following quotation from a highly respectable spokesman for the inspiration of the Bible. "The biblical student," he says, "must learn to distinguish the things that differ, and not ascribe divinity to that which is necessarily human. Paper and ink do not change their nature and become imperishable, because employed on the Word of God: men continue to be men, though under the influence of the Holy Spirit; and human language does not cease to be human language when used to convey the messages of divine inspiration. Our Creator designed that the Bible should be written by men in the language of men, for the use of men; and that it should address itself to the common feelings of men. When we read it, therefore, we should read it as men; we should judge of it as men; we should expect to find in it the same diversity of character and the same variety of expression which we find among men; similar means of acquiring knowledge and communicating thought, like exhibitions of passion, and like weaknesses and frailties. The more we read it in this manner, the more likely shall we be to attain its true meaning. We should always remember that the instructions are all divine; but that the mode of instruction continually varies with the instrument em-

ployed and the people addressed. We should bear it in mind, that the Scriptures were not written for ourselves alone, but for all the nations of the world; for people of the most diverse climates, characters, and habits; and if some parts appear comparatively useless to us, we are not therefore to infer that there are no human beings to whom they may be useful; for are we the standard of the whole world? and must God make all the human race after one model?" So regarding and using the Scriptures, the writer goes on to say, we shall no more be troubled about their inspiration, because of critical questions touching the origin of some of the books; because the pious characters of the Bible have human frailties; because wicked men are introduced by it speaking and acting as wicked men; or because it has in it some things for which we can see no use or occasion. In other words, the more the divine side of the Bible can be brought in this way to bend to the demands of its merely human side, the better able we shall be to defend its inspiration!

This quotation is from a note in Calvin E. Stowe's edition of Lowth's Lectures on Hebrew Poetry, and is significant for its time (1829), as showing the youthful enthusiasm of the new school of biblical interpretation, which was then budding into importance at Andover under the auspices of the celebrated Professor Moses Stuart. The object here immediately is to commend the poetry of the Bible, particularly in its oriental peculiarity, as a natural medium of entrance into its divinely inspired spiritual meaning. But every such imagination can only end in an illusion. Poetry, however sacred, can never come in this way to anything more than the exaltation of man's spirit, put into the Bible from without in place of God's Spirit.

And what is to be said of the Hebrew poetry in this view, as we have it glorified by such men as Lowth and Herder, must be said of all that belongs to the whole literature of the Bible regarded in the same merely natural light. As mere literature, it can have no power whatever to reach into the true sanctuary of what the Bible is as the Word of God. Sacred literature, as it is called, is just as hermeneutically blind and dark her as profane literature.

Kant's moral interpretation might seem to come nearer the heart of Scripture, than any such literary taste; but it does so after all only in appearance. For virtue and morality in Kant's sense, though of transcendental significance among simply human ideas, fall nevertheless immeasurably short of the idea of the actually divine, as this lives and breathes in every page of the Bible.

Can we say then, that the case will be improved, by substituting for Kant's moral key to the sense of Scripture what may be denominated a *theological* key, a standing confessional system, an established analogy of faith? Not certainly, I have no hesitation in saying, if this again is to be considered as of itself a real mastering of the Word in its own interior divine meaning and power. So regarded, and so used, theological interpretation may be found the most perilous of all modes of studying the Bible. For where the aesthetic and moral methods have slain their thousands, this theological method has slain its tens of thousands.

Finally, however, can we not trust ourselves safely to what, in distinction from all these methods, may be called the evangelical method, the way of true Christian experience—the secret spiritual discernment, by which truly pious men are supposed capable of seeing into the Bible what is needful for their spiritual edification whether it be there or not in fact. Henry's Commentary is full everywhere of such evangelical concents; which Dr. Alexander dignifies with the title of *spiritual wit*. And something of this sort seems to be in Bishop Simpson's mind, when he speaks of "veins of truth cropping out amongst the legalism and darkest narrations of the Old Testament, like veins of gold and silver in the rugged quarries of the mountains," for the use of such as know how to find them there. I question not the spiritual power of such good men as Matthew Henry, Archibald Alexander and Bishop Simpson, to make good use of the Scriptures in this way. But for all that,

the way itself offers, of itself, no real introduction into what is the actual life of God's ever present inspiration in His own Word. It is not any *human* evangelical spirit which can give us that; it must be God's Spirit shining into us from the Word itself.

J. W. N.

For The Messenger.
CHARITY THE LAW OF PEACE.

The judgment of the late General Synod, that the time had come when peace action might be taken with good effect, has proven itself, at least so far forth, to have been well founded. If we mistake not, confidence is gradually taking the place of mistrust, and respectful consideration of divergent opinions is superseding alienation and antagonism. The cessation of controversy on theological questions is at least affording an opportunity to the underlying unity of faith to revive and re-appear in the counsels of the Church. As a common faith and common devotion to the same spiritual interests are becoming more active, points of difference recede from view.

Though members of the Commission have not yet been chosen, and no steps have in consequence been taken formally towards the settlement of pending issues, yet the spirit of peace has been growing, and the mind of the Church has been adjusting itself to the solemn attitude of affairs. Ministers and laymen belonging to the opposing tendencies have been meeting and deliberating together on the floor of different Classes and Synods, not so much in the spirit of party as in the character of ministers and members of the Reformed Church. Holding the same confession of faith, devoted to the progress of the same branch of the Church catholic, and consecrated to the same great Christian work, they have been recognizing and greeting one another as bound together by common ties of spiritual fellowship. By mutual consent differences have been held in abeyance, whilst principles and views common to

the same literature, it can have no power whatever to reach into the true sanctuary of what the Bible is as the Word of God. Sacred literature, as it is called, is just as hermeneutically blind and dark her as profane literature.

No more important preliminary work could well be done. Perhaps not a few on both sides regretted that the first meeting of the Commission was deferred until November 1879, a full year and a half after the peace resolutions were adopted. Yet, observing the signs of the times, we are inclined to the opinion, that this long interval of self-imposed silence will itself be a valuable contribution to peace, and greatly facilitate the solution of the questions which the Commission will have to consider. Certainly one of the best ways to promote peace is to keep the peace. The spirit of peace must thoroughly imbue all the members of the Commission, in order that, with mutual confidence and fraternal regard, they may with freedom probe points of difference in theology and worship, with the view of attaining to a clearer, fuller, and more harmonious apprehension of Christian truth.

Mutual recognition and mutual confidence, we have reason to believe, are growing. By fostering good-will, both tendencies will render the cause of solid peace, peace grounded in the truth, the most efficient service during the interval of silence. No one pretends to say, that the one side has had all the truth, while the other has had all the error, or that perfect wisdom guided all the acts of the one, whilst unmixed follies and mistakes characterized the other. As regards every question in debate, without doubt, important truth was held by each party; and if we are not warranted in saying, that, on either side error was mixed with truth, we are yet free to admit that, as it has been in every sharp controversy, there were deficiencies of apprehension. In these circumstances, we shall promote mutual regard and confidence, if we have grace each one to look with candor and affection on the things of the other; if each tendency will give due weight to the elements of truth which the opposition has been emphasizing.

Whilst we are cultivating the disposition to attach due weight to opposing elements of truth, let each side carefully consider its own shortcomings. If any man imagines that he has done the right with but few, if any, deficiencies, he deceiveth himself. His own faults need to be felt and acknowledged. Let every one, when recollecting the opposition to his own opinions, fix his eyes on the

better qualities which characterize the conduct of his brethren. When reviewing the history and fortunes of the tendency to which he belongs, let him consider its imperfections, that he may be prepared to deal justly and generously with his differing brother, and thus one and all may, in view of past shortcomings, grow in humility,

The cultivation of Christian peace and of mutual confidence, does not imply that either side has renounced or proposes to renounce principle or honest convictions in regard to doctrine. That would be arbitrary and weak. The unity of the Church can be promoted, not by wilfully surrendering the vantage ground, if any, that may have been gained, but by maintaining it, and pressing on toward a better knowledge of Christ and His word. But principle and honest conviction must be maintained in the spirit of charity and forbearance toward dissent, and with a mind candid and open to criticism. Any one unwilling to learn from his brethren, or incapable of being influenced by them, is wanting in due respect for an opposite opinion.

The spirit of true peace recognizes the present status of both tendencies. It does not go back to trace the history of our Church conflicts, in order to fasten responsibility here or there, and thus justify the one side in its past course, whilst the other is to be humiliated. Peace rather disposes either side to take as much blame to itself, as a candid review of its conduct in the light of an unbiased conscience will pronounce just, and will refrain from censuring the supposed misdeeds of brethren belonging to the opposition.

Peace indulges no fears in regard to the secret aims of brethren. It does not suppose, that one tendency will take advantage of the armistice, in order to put the other in a position, where its rights will be curtailed or its interests endangered. Rather does the spirit of peace and good-will constrain every one to give unlimited freedom to all, believing that all are sincere, upright, generous, and disposed to act according to the royal law of love.

If suspicion and mistrust be banished; if good-will, full confidence and Christian love reign, then thought and speech may be free, for all alike. Cordial recognition of honesty of purpose all around, and liberty of thought, unrestricted by the fear of misconstruction, will lead both tendencies to a better apprehension of the peculiarities which each has been emphasizing in opposition to the other. A sentiment tolerating free inquiry, mutual forbearance and sympathy, will aid us materially in approaching harmony of theological opinion. However difficult may be the work of the Peace Commission, that work will be less difficult in proportion as the law of divine charity meanwhile is honored throughout the length and breadth of the Church.

E. V. G.

WHAT MAN CANNOT DO.

Creation is the work of God alone. It must be so. If any doubt it, let us bid them make the effort to create the smallest object. The potter places his clay upon the wheel, and shapes it after his own pleasure; he fashions the vase, but he is not the creator of it. The clay was there beforehand: he does but change its shape. Will any man who thinks he can play the creator, produce a single grain of dust? Call now, and see if there be any that will answer thee—call into nothingness, and bid a grain of dust appear at thy bidding. It cannot be. Now, inasmuch as Paul declares the Christian man to be a new creature, it is proven that the Christian man is the work of God, and the work of God alone. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." —Rev. C. H. Spurgeon.

There is no house on the shores of time, which the waves will not wash away; there is no path here which the foot of disappointment will not tread; there is no sanctuary here which sorrow will not invade. There is a home provided for the soul, but you can reach it only by living for God; to none others than those who thus live will its doors be opened.—Rev. John Todd.

Miscellanous.

FORGIVENESS.

When on a fragrant sandal tree
The woodman's axe descends,
And she who bloomed so beauteously
Beneath the weapon bends,
Even on the edge that wrought her death,
Dying, she breathes her sweetest breath,
As if to token in her fall
Peace to her foes, and love to all.

How hardly man this lesson learns,
To smile and bless the hand that spurns,
To see the blow and feel the pain,
And render only love again!
One had it, but He came from heaven,
Reviled, rejected, and betrayed;
No curse He breathed, no plaint He made,
But when in death's dark pang He sighed,
Prayed for His murderers and died.

A BEAUTIFUL ROOM.

The new private office of GEORGE W. CHILDS, Esq., is south of the general business office on the ground-floor of the Public Ledger Building, communicating by a small but neatly appointed ante-room with the former private room (now used as a waiting room) immediately adjoining the main office. Admission to the new apartment is had from the ante-room by a low passage-way fitted up in harmony with the room itself. The heavy entrance door of oak, hung on strong brass hinges, is in design characteristic of the period it is intended to reflect.

The room, originally seventeen feet by twenty feet, is reduced to seventeen feet square by the introduction of an open screen at the eastern side, and is sixteen feet in height. The screen—which is the entire height of the room, and has the upper portion filled in with painted glass (of which a description will be given hereafter)—is designed to conceal as much as possible, without obscuring the light, the large plate glass windows opening on Sixth Street. To obtain complete privacy the plates of the lower half of the sash were ground, but since the completion of the office Mr. Childs has had them removed, and replaced by glass decorated with the coats-of-arms of the United States, the State of Pennsylvania, and the city of Philadelphia.

The architectural embellishments of the room are designed in what is known as the Queen Anne style. This is a relative term, the style having originated in the latter part of the reign of Elizabeth, and obtaining its full development at the hands of Vanbrugh, temp. Queen Anne, who built Blenheim for her favorite, John Churchill, Duke of Marlborough. It consists of a wainscoting of oak seven feet six inches in height, with a sub or base eighteen inches high, and a semi-gothic top mould five inches in height, the space between the two being filled in with plain but heavy oak panels. This *ordonnance*, which extends around the room abutting against the screen at the east and the mantle on the west end, pierced by the door on the north side and abutting against the window-frames and enclosing the wall piers at the east end, is eminently characteristic of the age, and is treated with all the freedom which distinguishes the style.

The mantle and fire-place are somewhat *bizarre*. The former is of the height of the wainscoting, the mouldings of the one mitring into and scribing round those of the other. It is very pleasing, and speaks well for the designers and the workmen who so skilfully executed their task.

The entablature which forms the shelf of the mantle is upheld by and breaks over two Doric pilasters, one at each side of the fire-place. From the *abaci* of these pilasters curved brackets project and assist in giving prominence to that portion of the entablature projecting immediately over them.

Around the fire-place, and protected by a massive brass frame, are strips of polished black marble nine inches wide, above which, and inclosed in frame work, is a basso-relievo after the style of Grinling Gibbons, consisting of a recumbent Venus and a winged cupid, bearing an hour-glass, indicative of the transitory possession of beauty and the flight of time. Over the figures is inserted into the frieze of the entablature a small mirror of great thickness, with deep bevel, in which the gradation of light on the highly finished ceiling is most beautifully reflected.

The fire-place is entirely unique in its finish, and very costly. The lining and hearth are formed of selected tiles exhibited by the Messrs. Minton & Company at the Centennial Exhibition. The grate, suspended from a heavy iron crane, handsomely plated with nickel, is designed for the consumption of coal; or, when wood fire is deemed more desirable, is so arranged that it may be easily removed and replaced at will. The coal-hod, tongs-stand, tongs, poker, and shovel, are of brass, hand-wrought, in the most beautiful style; the andirons (which were imported) are also of brass,

of large size, and of the most exquisite open-work design, having heavy wrought iron log rests, which may be removed when wood fire is not required.

The screen in front of the street windows is formed by six square pillars with arched openings, which, save the centre, are closed to the height of three feet from the floor, the space between the back of these and the windows forming a kind of recess, where have been gathered some very valuable specimens of plastic and mechanical art. Over the screen or arcade are ten painted glass panels; the centre one contains the portraits of Gutenberg, Faust, and Scheffer, inventors of the art of printing with type; the other four contain figures representing the art of book making. The left hand panel contains a sitting figure, intently engaged on an article for the press, which, with two figures, a man and a boy, the latter of singularly fine action, forms the second panel. Passing over

the centre, the story is continued by the proof-reader, and concluded in the last panel, which represents a standing figure perusing the finished book in the shape of a Bible, chained to a lectern. The centre panel of five smaller panels, over those just mentioned, exhibits Mr. Childs' motto, "Nihil sine labore," and on the remaining four, in old English, is painted the command, "Let there be light, and there was light."

The floor of the recess is laid with tiles one and one-half inches square, in color green, black, and red, the last relieved by a small geometrical figure in yellow. These are laid within a border of encaustic tiles three inches wide by six inches long, of a bright yellow ground relieved by a light blue flower with white centre. At the southern end of the recess stands an ancient clock, made by Klingenbergh, of Amsterdam, upwards of two hundred years ago, which, besides the time of day, gives the phases of the moon, the days of the week, the month, etc. On the opposite end is another clock, of even greater antiquity, equally ornate in design and intricate in workmanship.

In the centre window is contained a copy of the superb Milton shield by Elkington, of London, supported on an easel made of two pikes, and a partisan from originals in the Museum of the Louvre. In the northern window, upon a pedestal of oak, the top of which is made to revolve, stands a marble statuette of Savonarola, a Florentine monk of the fifteenth century, renowned as a preacher of political and ecclesiastical reform. In the southern window, likewise supported, is a statuette of Picardi Donati. The ceiling of the recess is decorated with a bold trellis-work, painted on a ground of gold and relieved from the sombre tint of the wall by a small but effective cornice, which is in turn set off by heavy raw silk curtains of rich neutral colors.

The ceiling of the office is formed into one hundred and ninety-six geometrical compartments, quatre-foil and square, with pendants seven inches in length alternating with stars of eight points. Seven floral patterns of different designs are used for decorating the plain surfaces between the mouldings, which, together with the deep colors of the background, exhibit a style of decoration elegant and unique. The design for the plaster-work of the ceiling was suggested by that in the principal room of Coombe Abbey, Warwickshire, the seat of the Earls Craven. The mansion, though of an early age, contains many curious apartments, and that from which the idea for the ceiling was derived is said to have been fitted up by one of its lords for the reception of Queen Elizabeth. This ceiling is likewise relieved from the wall by a deep cornice, elaborately painted and gilded, and the curvature decorated with foliage and flowers.

Heavy embossed paper, in imitation of Flemish stamped leather, is used to cover the walls above the wainscoting. Handsome crayon drawings of Mr. Childs and Mr. A. J. Drexel, by Gutekunst, in elaborately carved hard-wood frames, are suspended on either side of the chimney breast above the wainscoting.

The feature on the north side of the room is the entrance door piece of oak, reflecting perfectly the spirit of its age. The architrave is broad and heavy, and embellished by the beaded moulding peculiar to the Queen Anne period. This is continued round the door, and making a break in the door-head, or what may properly be termed the frieze, forms a bold panel, the whole being crowned by a steep pediment.

The trophies which deck the walls are masterly reproductions from noteworthy pieces in the Museum of the Louvre and in the Hohenzollern collection. The mantle is further garnished by a pair of large crackle-ware vases by Doulton, of London, also two jars of cloisonné enamel, the centre piece being a French clock of elaborate design and finish.

In the southwest corner of the room, elevated upon a pedestal, stands a colossal suit of antique French armor.

IN SAVOY.

Aix is one street, and that street is all hotels. Not stuck-up hotels, friendly little homes where you may sun yourself after too frequent rain, on the doorstep or bathe, or meet a friend, or eat—if in a "dependence"—bareheaded, just as you are. There is a certain charm in strolling through umbrageous gardens or on the flags, to a perfect dinner served by perfect cooks, a union of many attributes of town and country piquant to the palate jaded by city life. A more sociable, peaceful little place I never beheld than Aix. The good, ugly, square shouldered Savoyard looks on smiling and quite unmoved at the world's fair enacted in this narrow little street. The long tails of the Paris "elegantes" sweeping the pavement, the assumption of the dowdy English mother and her ill-dressed daughters, the evil-faced men come to be cured of evil lives, the dandy, the gandin—what are these to the primitive Savoyard? The Savoyard looks and wonders, passes and smiles. He turns his strong back to its burden, his foot towards its labor, his sleek, dun cow—as quiet and peaceful as himself—at his heels; he draws his fishing net from the lake, or shoots birds in the abundant woods, or makes hay; later he will plow and harrow and dig, stolid, unmoved, honest, hard working as an ox—the good, home-loving, simple soul! He envies no man; he drinks his sour wine in peace under his wooden gallery, in the cool evening tide, and lets the world wag on.—*All the Year Round*.

SERVING UP THE BOAR'S HEAD.

The ancient ceremony of serving up the boar's head at Queen's College, Oxford, on Christmas Day was duly observed on the last anniversary. The head, which was prepared by the college miancipe, was a splendid specimen of the brawner species. The animal weighed 350 pounds, and was fed and bred on one of the college farms, and the head weighed between seventy and eighty pounds. It was adorned with a crown and flags bearing the college arms and was carried on a silver dish in procession by two servants of the college. The precentor and the college choir and assistants followed, chanting the "Boar's Head Song," the solo part being effectively rendered by Mr. Hope. There was an unusually large attendance of senior members of the college at the high table, where the head formed the chief dish. The ceremony is a most ancient one, and has been observed for a period of over 500 years, one authority quoting 1350 as being the probable year of the first festival. This ceremony is held in memory of a noble exploit, as a tradition relates, by a scholar (Ataberdar) of Queen's College, in killing a wild boar in Shotover Wood. The wood still remains, being an elevated and lovely spot a mile or two from the city, much frequented by members of the university. Having wandered in the wood with a copy of "Aristotle" in his hand, and being attacked by a wild boar, this student is said to have overcome the furious beast by thrusting the "Aristotle" down his throat, crying "Græcum est." The animal fell prostrate at his feet, and was carried in triumph to the college.

Selections.

Blessed are the homesick, for they shall come at last to the Father's house.—*Henrik Stolberg*.

If a man's religion is pretentious on Sunday and obscure on week-days, you had better do business with him on a cash basis.

The bird of wisdom flies low and seeks his food under hedges; the eagle himself would be starved if he always soared aloft against the sun.—*Landon*.

That life must walk uncomfited,
That leans not on his breast;
They only know that God is Love,
Who learn that God is Rest.

There are men who no more grasp the truth they seem to hold than the sparrow grasps the message passing through the electric wire on which it perches.—*Norman Mackay*.

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work, and do it; and work at it like Hercules. One monster there is in the world, the idle man.—*Carlyle*.

It ought to be the great care of every one of us to follow the Lord fully. We must follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following Him fully.—*M. Henry*.

It is little matter at what hour of the day The righteous fall asleep. Death cannot come.

To him untimely who has learned to die. The less of this brief life, the more of heaven;

The shorter time, the longer immortality.

—*Dean Millman*.

The source, or motive, of giving to God, and the purpose to which the money given is to be applied, are entirely distinct. The purpose should never serve as the motive. Men are not to give because money is necessary. They are to give simply because giving is necessary. And giving is necessary for the sake of the God. It is for the giver's own benefit that God expects him to give.—*Churchman*.

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on Divine Truth, that will prove the choicest, wisest, strongest Christian.—*Bishop Hall*.

The knowledge that is essential to religion is a simple knowledge, like that which the loved has of the person who loves, the bride of the bridegroom, the child of the parent. It springs from the personal and spiritual, and not from the critical side of our being; from the heart, and not from the head. Not merely so; but if the heart or spiritual sphere be really awakened in us, if there be a true stirring of life here, and a true seeking towards the light, the essence and strength of a true religion may be ours, although we are unable to answer many questions that may be asked, or to solve even the difficulties raised by our own intellect.—*Tulloch*.

Science and Art.

FLYING FISH.—The Suez canal, among its other curiosities, presents the traveler with the extraordinary spectacle of vast flights of flying fish, which at times suddenly appear in the vicinity of the vessel, and as suddenly disappear.

PORTABLE GAS.—Whatever may be the effect of the electric light, a wide field is open for the gas companies if they have the spirit and enterprise to occupy it. For many years portable gas has been in use in many parts of London, and has been sent in copper vessels to all parts of the country adjacent. Private houses and small shops having gas fixtures could have gas served them in vessels resembling those charged with soda water as regularly as they were served with bread by the baker or beer by the pot-boy. Now the German railroads are using compressed gas on all their passenger cars.—*Baltimore Sun*.

NEW USE FOR ISINGLASS.—The article known as vegetable isinglass, and which has hitherto been derived from Eastern Asia is now extracted from French factories. It is, in its crude state, a yellowish gelatine, but which, after repeated experiments under the auspices of the Industrial Society of Rouen, has been successfully converted into what bids fair to prove the best sizing for cotton cloth known. Macerated in water for twelve hours, boiled for fifteen minutes, and stirred till it is cold, the article gives a clear solution, which, as it does not again become a jelly, can be laid in its old state upon any textile fabric, and be left to dry. One invaluable property it possesses is that of defying, at common temperatures, damp and mildew, and therefore being applied to give lustre not only to French prints and muslins, but to woolens and silks.

A NEW AND USEFUL APPLICATION OF ELECTRICITY has been made by an American inventor to the apparatus for reeling silk from the cocoon. The delicate filaments of silk are carried over wire arms, which are so nicely balanced that they do not press against the silk strongly enough to break it, and in this relation a current is kept on; but if the filament breaks the arm falls, the circuit is closed, and an electro-magnet instantly stops the reel until the break is repaired. As the work is now done the detection of a broken filament depends entirely upon the skill of the workman, and the work must be carried on slowly that the eye can note any break, while with this automatic stop it is said the labor will be much more rapidly done and a more uniform thread produced. The invention is being introduced into France and Italy, and the great silk producing countries of Europe.

AERIAL TELEGRAPHY.—Professor Loomis, of Washington, appears to be enthusiastically carrying on his experiments in aerial telegraphy in West Virginia. Aerial telegraphy is based on the theory that at certain elevations there is a certain electric current, by taking advantage of which wires may be wholly dispensed with. It is said that he has telegraphed as far as eleven miles by means of kites flown with copper wire. When the kites reached the same altitude, or got into the same current, communication by means of an instrument similar to the Morse instrument was easy and perfect, but ceased as soon as one of the kites was lowered. He has built towers on two hills about twenty miles apart, and from the tops of them run up steel rods into the region of the electric current. The Professor announces that he has recently discovered that the telephone can be used for this method of communication as well as telegraphic instruments, and that of late he has done all his talking with his assistant, twenty miles away, by telephone, the connection being aerial only. He claims that he can telegraph across the sea without other wires than those necessary to reach the elevation of the current. There seems no immediate probability, however, of our getting on without poles and wire and ocean cables.

Personal.

M. Ernest Renan is rotund in person, almost jovial in bearing, studiously simple in manner, speaking with something of the suavity of a courtly priest.

Dom Pedro has conferred upon the Cardinal-Archbishop of Paris the insignia of the Grand Cross of the Order of Christ, and sent him an autograph letter.

The Begum of Bhopal is a clever and energetic lady. She has built the best hospital in India, out of Calcutta, is making excellent roads, and arranging for a railroad to her dominions.

The Rev. A. G. Vermilye, D. D., of the Reformed Dutch Church, has accepted the appointment, by the American Seamen's Friend Society, of Chaplain at Antwerp, Holland. He leaves for his post April 1st.

The Amee of Afghanistan is described as being acquainted with history, the result of conversations with learned men, by whom he likes to be surrounded. He considers Napoleon the greatest general the world ever possessed. He himself is a good general and a man of savage instincts.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER,
Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, FEBRUARY 5, 1879.

PHASES OF SCEPTICISM.

The difference between the scepticism of the eighteenth century and that of the nineteenth, has been said by a writer in the *Contemporary Review*, to consist in the fact, that while one "proceeded from the belief that the contents of revelation were antagonistic to the dictates of nature," the other proceeds from the belief, that "the contents of revelation are simply the embodiment of human ideas." And this difference, as might be expected, has produced a remarkable effect upon the science of apologetics, changing the whole line of defense and calling for another mode of warfare. There is not now so much effort to harmonize revelation with nature, as there was when the English deists sought to establish antagonisms between the two. "The German philosophy of our age has made revelation the poetic form of natural reason, and it has become the office of apologetic science to discover a fundamental difference between them."

* * * The book wanted for the England of the eighteenth century was pre-eminently Butler's "Analogy," a treatise to establish the points of agreement in the divine and human records. The book wanted by the England of our age has not yet appeared, but when it does appear, it will be a treatise, whose central aim and object will be the opposite of Butler's "Analogy"—the establishment of the proposition that the divine record is not merely the latest flower of human thought, nor merely the last effort of human speculation, but something which was in advance of the humanity of its own time, and something which is still in advance of humanity in every age."

It is well enough to note these ever changing phases of scepticism and to be able to meet them, after the manner of their own arguments, but after all, error is Hydra-headed, and some form of it is likely to succeed another until shall end. We cannot wait till all mysteries are cleared up, and should not think, that the truth of God depends upon the ability of man to make its claims good upon merely natural grounds. The eternal throne is not upheld by human reason, and the self-authentication of revealed truth is what we must rely upon first and last.

A CHANGE OF FRENCH RULERS.

Marshal MacMahon has resigned the presidency of the French nation, and M. Jules Grevy, a decided Republican, has been chosen to take his place. The immediate cause for the resignation seems to have been the removal of prominent Bonapartists from their commands in the army, although general want of sympathy with the popular majority in the Assembly, for some time past, has indicated the probability of the Marshal's retirement.

It is regarded as significant, that the change has taken place without any of the revolutionary outbreaks, which have attended such movements in former days, and which might almost have been expected now, when the unsettled state of the country is considered. The removal of such men as Generals Bourbaki, Bataille and Remsen, by the Minister of War, is looked upon by the dominant party as a measure of common prudence, a precaution against serious danger, or as some one has said, the extinguishing of a torch lying near the Republican magazine. M. Grevy received five hundred and fifty-six votes, out of the six hundred and seventy cast, which shows how largely the anti-Bonapartists are in the ascendency at this time.

The relation between the retiring president and the one just elected seems to be kind and cordial, and the ministers who assembled to tender their resignations congratulated the new incumbent upon his accession to the head of affairs. M. Gambetta, it is said, will be made president of the Chamber of Deputies, and will accept the position, although the impeachment of the former ministry will be abandoned, as rendered unnecessary by M. MacMahon's resignation, which it was designed to bring about.

It is now thought that, the passage of the educational laws and other Republican reforms will be peacefully adopted. No one knows how long things may flow in this direction in France, where there are always strong under-currents, but it looks now as if the more liberal government had taken a new lease, and this will have large influence on the Church as well as the State.

LIBERALITY.

In a previous article, we endeavored to set forth the nature of Christian liberality with the aid of that beautiful example, to which St. Paul calls the attention of the Church at Corinth, 2d Cor. 8:1-9. We recur to it again, and this time for the purpose of showing that liberality is a Christian grace; a divine gift, therefore, that should be coveted and cultivated for the glory of God, for our own comfort, and for the spiritual welfare of our fellow-men.

St. Paul distinctly calls liberality a grace. He commends the Corinthians for cultivating the gifts or graces of faith, utterance, charity, and then tells them to see to it, that they "abound in this grace also," that is, *liberality*, and thus follow the good example of their Christian brethren in Macedonia, who had proved themselves to be of those cheerful givers, in whom God delights. As a distinct grace, it is not identical with any of the other graces, though, of course, intimately related to them. It is not charity, but it is the offspring of that heavenly grace. It is the gift of God, by which His people are made liberal in the bestowment of their temporal goods upon those who are in need, whether in temporal or spiritual things. It is the love of the heart in action, penetrating the lanes and hedges and distributing its wealth among the poor and afflicted, or pouring out its treasures of life and light on the benighted shores of heathenism. It is as needful for Christian work in the Church, as are feet for walking.

But not all Christians are liberal. St. Paul commended the church at Corinth, but not for its liberality. Those Christians had many excellent qualities, but they lacked that one which distinguished those of Macedonia, who gave beyond their means, and begged the apostle to accept their gift. He told them to "covet the best gifts," and what could be better than to add liberality to the list? They had its root in faith and charity; and now let them be stirred up to the doing of liberal things for God and humanity. They were little children in Christ, but they must not remain such, except in innocence of life; they must grow, and become strong men in the Lord, and not act like children with their play-things, knowing only the first person, singular, possessive case—*my* and *mine*. Those Christians, that never advance from the new birth to the manly standard of a liberal and cheerful giver are nothing more than great, awkward overgrown children. They may be men in every thing that pertains to the present world, but only children in Christian knowledge and grace. As Christians they are not child-like, as they ought to be, but childish.

It is true, there may be some, well advanced in many of the graces of the Christian life, who are miserably lacking in this one. But they are certainly not very *strong* Christians. And one thing seems most evident, that if their attention is properly directed to this subject, and they are shown from the Word of God that the Christian is required to add to his other virtues that of liberality also, and yet refuse to profit by such teaching, and continue to withhold what they ought to give joyfully

and liberally—they can hardly be true Christians; or, at most, they are Christians that have not advanced beyond the first principles of the new life; and what seemed to be well cultivated Christian graces, are proved to be such in appearance only. We are morally bound—we have the orders from heaven—to cultivate the spirit of Christian liberality; to give when and where gifts are needed, of money, time and labor, according to ability, and all for the glory of God and the eternal benefit of our fellow-men.

The sum and conclusion of the apostle's argument on this subject, should touch the heart of every church member, and should remind the whole Church of the poverty of her liberality as compared with that of her glorious Master:

"For ye know the grace of the Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

IT DID NOT ANSWER.

It may be remembered, that when David Strauss died, some years ago, it was said, that he went into eternity cheered and supported by the smiles and approval of the Princess Alice, of Hesse Darmstadt, whose decease has been more recently announced. What that meant we do not know. Certainly the approval of an earthly sovereign, would, in itself, be a poor dependence for the soul going into the presence of its God. But even if the late princess had, at any time, consideration for the blind earnestness of the German rationalist, or sympathy with his views, she found it necessary to give all that up in the end. The idea, that the character conceded to our Divine Redeemer, as well as all the events recorded in the New Testament, had their origin in the mythical expectations of the Old; or, in other words, that Christianity was but the outcome of Jewish culture, and that Christ, whose advent brought a new life into the world, could be "explained away" as almost an imaginary person, will not do in the dying hour. The Divine Personal Redeemer, and the historical fact of Christianity, are the only grounds of confidence for the individual, and the only hope of the world.

THE OTHER EXTREME.

"Many of our readers," says an exchange, "would be surprised to learn how widely in the Methodist Church God's omniscience is denied. Sometimes it takes the form, that God chooses not to foreknow the contingent acts of His creatures. At other times it is argued, that human freedom is incompatible with universal prescience, and that it is impossible for God to foreknow what is contingent on a will as free as His own. Hitchcock & Walden have just published a book by L. D. McCabe taking this position, and a favorable introduction to it is written by Dr. Hurst, president of Drew Theological Seminary."

We cannot tell how "widely" the views mentioned above may prevail among our Methodist brethren. It is, perhaps, an exaggeration to say that they are generally held, but the book spoken of shows a disposition to get rid of what is set down as Calvinism, with a vengeance: throwing up the hands in holy horror at the prescience of God and moving away from it, until there is a backward plunge into infidelity.

ELOCUTION AND ORATORY.

Those of any cultivated taste, who witness literary efforts from the rostrum, as well as from the pulpit, cannot fail to be impressed with the importance, on the part of public speakers, of cultivating an acquaintance with the fundamental principles of elocution and oratory. Often, some of the very best thoughts and most impressive services fail of their effect, solely in consequence of the manner, in which they are presented. The secret of all eloquence consists in conforming to nature. Many, however, in striving to be natural, become most unnatural. The principles, which underlie all true oratory, are few and simple, and yet they need to be properly studied, in order that they may be successfully applied. Hence

the importance of having due attention given to this department of study, in all our educational institutions.

We have been led to these few reflections, by witnessing on two successive evenings of last week, the public exhibitions given in this city by the Junior and Senior classes in the National School of Elocution and Oratory, successfully presided over for a number of years by Prof. J. W. Shoemaker. On both occasions, the halls were crowded with deeply interested spectators, who evinced, by their close attention to what was transpiring, their full appreciation of the performances, as they took place. The several speakers, both gentlemen and ladies, gave abundant evidence of having been under the training of experienced and successful teachers. They were natural in their tones of voice, as well as in their gestures, and the very best effect seemed to be produced in each case. The institution, represented on these occasions, well deserves the widespread reputation it has succeeded in earning for itself, and it is gratifying to find, that it is extensively patronized and encouragingly sustained.

F.

WHAT OTHERS SAY.

It is sometimes profitable to hear what others say of some important interest which intimately concerns ourselves, and especially when what is said comes from the secular press. Under this view, it may not be improper to lay before our readers, the following notice of the *Reformed Quarterly Review*, which appeared in the editorial department of the *Pittsburgh Leader* of the 29th of January, a respectable daily published in that city.

"We have received the initial number of the *Reformed Quarterly Review*,—a quarterly, the outgrowth of the *Mercersburg Review*, which through many years appeared as the organ of the German Reformed Church. It is one of the striking evidences of the progress of the age, that this Church, and the theology which it teaches running so out of parallel with the generally hitherto prevailing systems in favor of our country, has kept on growing and winning for itself a wider and wider power, until its influence has got to be felt and acknowledged as one of the leading agencies in giving force and direction to the religious thinking of the country. The German Reformed is a Church that does not hold itself bound to adhere slavishly to ideas inherited from our fathers within its pale of ages long ago, but that, on the contrary, acknowledging a progress in the Christian as in all other philosophies, proposes to keep pace with it free-footedly, whole-heartedly, in its advance. It is not blindly wedded to creed or catechisms. 'Modern theology,' it claims, as declared by Dr. Schaff at the General Presbyterian Council at Edinburgh in 1877, 'is neither Solifidian nor predestinarian, but Christological. The pivotal or central doctrine round which all others cluster, is not justification by faith, nor election and reprobation, nor the mode of the Eucharistic presence, but the great mystery of God manifest in the flesh, the divine-human personality and atoning work of our Lord.' That other denominations are in sympathy with their liberal ideas is clear from the ready zeal with which they fraternize in the unsectarian ministerial and lay associations, which are common now in all the cities of the land, and 'in which,' to quote an expression from the *Review*, 'the antagonisms of the past are swallowed up in the spirit of divine charity.'

The *Quarterly* contains an article of some length, originally delivered as a sermon by the Rev. Dr. John W. Nevin, on the text: 'Give us this day our daily bread.'

ENCOURAGING.

We are continually in receipt of letters, from different quarters, in which the highest encomiums are passed upon our little *SUNSHINE*. It may be interesting to those, who rejoice in its success, to know what is said of it. Let such take the following as a sample: A superintendent of one of our Sunday Schools, in Eastern Pennsylvania, who ordered one hundred and twenty-five copies, after examining a specimen copy, writes, under date of 28th of January: "We have had a month's experience with the *SUNSHINE* in the primary department of our school, and the teachers, as well as the scholars, are highly delighted with it. We had sample copies of over a dozen papers for little ones, and must say that our paper surpasses them all, in its appearance as well as in its contents. I had long wished for such a paper, and at last it has come. All other papers come but twice a month, which causes much trouble, as those little ones cannot attend as regular as larger scholars. The *SUNSHINE* overcomes this difficulty. In my opinion, it is just the thing for the 'little ones,' and I hope every Sunday School of our Reformed Church will subscribe for it."

To the above, we may add the judg-

ment of a superintendent of the infant department in one of our largest, and most successfully managed, Sunday Schools in Southern Pennsylvania, who says: "SUNSHINE fills a long felt need in the instruction of young scholars." We are pleased to be able still farther to add, that, whatever success our new candidate for public favor is attaining, is secured without interfering essentially with any other publications issued in the interest of Sunday Schools. F.

Notes and Quotes.

The United Presbyterian Presbytery of Edinburgh has agreed to recommend to the Synod, that marriage with a deceased wife's sister shall be no longer a bar to membership in the Church. This question was raised in the Presbyterian Church in this country, some years ago and elicited a very lively discussion.

According to the *Literary Churchman*, honors are not easy between the Anglican Church and the Protestant Episcopal Church in this country. It says: "At present any English clergyman is at liberty to make a raid into what he is pleased to call the 'States' and seize upon a good 'living,' while the American clergyman, upon crossing the Atlantic, becomes a nonentity, and cannot legally preach two sermons without two licenses."

It will not do to "preach cream and live skim milk." According to the *Independent* "Rev. J. Hyatt Smith has received a six page letter from one of the 'holiness brethren,' rebuking him for not having attained sinless perfection." "This letter," says the *Independent*, "was folded in a newspaper, so that the manuscript could not be seen, and sent through the mail with a one-cent stamp. The amount by which the Government was cheated was two cents."

This is the way Jos. Cook looks at it: 1. So far as drunkenness is a vice, it is to be reformed, and the treatment of it belongs to the Church. 2. So far as drunkenness is a disease, it is to be cured, and the treatment of it belongs to physicians. 3. But the theory, that all or most of habitual drunkenness is a disease, is not supported by the best physiological authorities, however loudly it may have been indorsed by the proprietors of inebriate asylums.

We do not know from what paper we cut this, but it is true as preaching.

"The value of a religious newspaper in the family cannot be overestimated, particularly among the younger members of the household. In these days when there is so much of so-called literature that is the merest trash and a great deal that is worse than trash, to characterize it in plain words, would be to call it literary poison, just as surely poisoning the mind and imagination as would chemicals poison the body, give your children a pure literature, if you would have them virtuous and happy."

The *Congregationalist* seems to have found out what Protestants generally have admitted all along, that the *Apostles' Creed* was not written by the original twelve disciples. But there is now, for all that, some discussion about the propriety of using this Catholic symbol, in the Congregational churches, and our contemporary thinks, that, "in its place and with proper understanding," there can be "no reasonable objection" to it; but, that, "on the other hand such a guarded and well regulated use may be desirable." This is an advance in the right direction.

"Calvin," a regular correspondent of the *Presbyterian*, seems to think it is well enough to take things without sugar. He rejoices in the fact, that, in a late call of the Presbyteries of North-eastern Iowa and North-western Illinois, for a convention of prayers, the fashionable words of "sweet," "sweetness," "white," "whiteness," and the like, do not once occur. He is hopeful of the result, because the burdens of the prayers are confessions of sin, and earnest entreaties to the God of all grace for wisdom and

strength, in the midst of the struggles of the Church.

Mr. Moody is sound on the matter of church fairs, as conducted now-a-days. He is reported as having said in Baltimore recently:—"And there are your grab-bags—your grab-bags! I tell you there is too much of this. Your fairs and bazaars won't do, and your voting, your casting of ballots for the most popular man or the most popular woman, just helping along their vanity. I tell you it grieves the Spirit, it offends God. They've got so far now that for twenty-five cents young men can come in and kiss the handsomest woman in the room. Think of this! Look at the church lotteries going on in New York. Before God I would rather preach in any barn, or the most miserable hovel on earth, than within the walls of a church paid for in such a way."

By the way, we hear of a man who has rushed into print to express his indignation, not that a church had a lottery, but that he drew a blank. He is of course disgusted.

Among the Exchanges.

An exchange says:

There is no place in the world where man's meanness toward the Lord shows itself more plainly than in the contribution-plate, or basket, of a church in the vicinity of a fashionable summer resort. Men and women who dress elegantly, who pay liberally for hotel accommodations, and who are even generous toward servants, will drop smaller coin into the contribution-plate than they ever think of using for any other purpose. Indeed, the wonder is how so many of them happen to have pennies at hand for just this use. They need only nickels or silver for cigars or soda-water. A waiter would feel insulted if copper were offered to him. Even a child would not expect to buy a pint of peanuts for less than five cents. But there are often more copper coins than any other in the collection taken up at a crowded watering-place, and the silver is the smallest of all small change. It is really a humiliating thought that many are disposed to give less into the Lord's treasury on the Lord's day than they feel bound to give at almost any other time, or in another place.

Professor Fisher, in the *New Englander*, protests against "Vulgarizing Religion." He says:

Harm is done by everything which tends to vulgarize religion. Religion is the highest and most solemn concern of man. Anything like an adequate conception of God will inspire a religious assembly and a preacher with profound awe. Everything that savors of levity or flippancy, in connection with this subject, ought to excite the deepest repugnance.

"'Tis pitiful

To court a grin, when you should woo a soul." The intrusion of low wit into the teaching of religion is unspeakably disgusting to a reverent mind. Namby pamby songs may not be offensive in the same degree, but they are offensive. Whatever tends to abase the majesty of religion, and invest the word of God and the truths of the Gospel with mean and vulgar associations, is not only revolting in itself, but is extremely baneful in its influence. How plain and simple are the teachings of Christ. A child can understand Him. Yet the New Testament is in the highest style of thought. There is nothing low, nothing grotesque. What a divine seriousness and beauty belong to the beatitudes, to the precepts of the sermon on the mount, to the parables of our Lord.

[Communicated.]

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Mission among the Indians in Wisconsin.

From the *Kirchenzeitung* we learn, that the Rev. Jacob Hauser has entered on his work as missionary among the Winnebago Indians in the State of Wisconsin. He writes from Black River Falls, Jackson Co., a town of considerable size, near which a part of the tribe resides, for whose spiritual interests he expects to labor. They have received him in a kind and friendly way. He will commence his work by teaching school, something which the Indians desire for their children. They have put up a primitive house for this purpose, and he has supplied it with a stove. This he expects to be occupied during the winter, by beginning with the rising generation. It will be necessary for him to learn the language of the tribe first; in the meantime, he will communicate with them in spiritual things through an interpreter. This mission is under the care of the German Classis of Sheboygan, but it will no doubt excite interest in all parts of the Church. It deserves not only our prayers for its support, but also our contributions. The Indian problem, as it is called, is, as we all know, a difficult and embarrassing one. Who does not feel for these wild tribes as they are pushed from one hunting ground to another, and grow sad, when he hears that they must be pursued and punished by the military when they become disorderly? Millions of dollars have been spent, or perhaps squandered, in keeping them in order, or in preventing them from doing harm to themselves or others. It taxes all the wisdom of the Cabinet at Washington, and of the most distinguished military men, to hit upon a plan by which those wild children of nature shall be best provided for and improved socially and morally. Of course they fail, and must continue to fail; for they carry only the sword, and these wards of the nation need the gospel even more than government help or government stripes. The Christian Churches here have a duty to discharge to the heathen at their doors, in which they have not been entirely derelict, and it is gratifying to learn, that the Reformed Church, or perhaps more properly, a small

part of it, has stepped forward and engaged to do something in settling this vexed question. Should any benevolent persons wish to assist this mission, they can do so, by sending their contributions to the Rev. L. Zenk, Kiel, Manitowoc Co., Wisconsin. We see no good reason why this mission, as well as Bro. Lahr's in India, should not receive some help from the Board of Foreign Missions. Even a small appropriation here would be productive of good results. The principal gifts of the Church, of course, will go to build up the mission in Japan, to which we are all looking forward with much interest and hope; but it is not necessary to circumscribe our views to a single field. As soon as possible, we should have a representative of our Church also in China, the largest missionary field in the world.

Missions at Wilkinsburg and East Liberty.

These missions have been among those that have suffered most from the stringency of the times, and the brethren who have had charge of them have had a heavy burden to bear. They have faithfully discharged their duties, and the interests committed to their care have been held up as well as could be expected, under the trying circumstances in which they were placed. Rev. Dardaker has been compelled, by continued ill health, to resign his charge at East End. Rev. Souder also felt it to be his duty to withdraw from his faithful little flock at Wilkinsburg on account of financial pressure. Under these circumstances, it was thought best to unite these two missions, and let them be served by one missionary for the time being, and the Rev. J. W. Knappenberger has been commissioned by the Board to take charge of them, dividing his time and pastoral labor between the two points as nearly equally as possible. According to this arrangement, the burden of supporting the churches will be lighter for the membership, many of whom have been thrown out of work, and find it difficult to contribute of their means as they did when their circumstances were more favorable. An important and responsible work is now committed to the new pastor, in which none who know him will doubt that he will endeavor to do his whole duty. If life and health permit, we feel assured that this beginning of his ministry will not be without tokens of the divine favor.

Parsonages and Missions.

As we look at it, every church or charge should have, if possible, a house or parsonage for the minister. Everybody feels that the two things go together. It is a beautiful sight to see a church on some elevated spot in the country, but it is much more so, when a parsonage stands near by it. So it used to be in the olden times, with the addition of another house for the school teacher or organist. Such additions to the property of a church, however, are useful, as well as ornamental, and in some cases, a necessity. They constitute a kind of endowment, which helps sometimes very materially in paying the necessary expenses of the church. We know of a case, in which a wealthy congregation of ours could not have supported their pastor during the war, if they had not had a parsonage and some other buildings on their ground. When a congregation is weak and finds it difficult to support itself, or it is a mission and is striving to become self-sustaining, the utility of parsonages is still more evident. As a general thing, they are the means of reducing current expenses, and to that extent, they assist in bringing the congregation to the point of being self-supporting. We could produce a goodly array of illustrations, if it were necessary, in support of this point, but a few will suffice for our purpose. One of our German ministers in Baltimore the other day informed us, that when he located there he had to pay a high rent for an indifferent house. He persuaded his congregation to put up a neat parsonage on the church ground, and he would pay the interest on the debt thus created, which is now a little over one hundred dollars. By and by the debt will be gradually paid off, and then he will have nothing to pay for his house and be better supported. Some years ago, we were much interested in building up a mission and making it self-supporting in our own neighborhood at Columbia. It was a difficult problem with the material in hand. The congregation, comparatively poor in worldly things, had to pay \$225 rent for the pastor's house. They had a small piece of ground adjoining the church, upon which we advised them to erect a parsonage. They did so, and they succeeded in getting a very comfortable home for their minister. After paying what they could for it, they had a debt, the interest of which was a little over one hundred dollars. In this way the mission has to this date saved over a thousand dollars of expenses and made encouraging progress towards sustaining itself. It used to receive an appropriation of \$300; now it gets one-sixth of that amount, and will, we presume be able to provide for itself next year. Those conversant with our missionary matters will remember, that the mission at Winchester, Virginia, has been receiving aid for a long time, and the question has been sometimes asked whether it would never be able to support itself. It has had its ups and downs, and the wonder rather is, that it has been able to hold out as well as it has been doing. Its present enterprising pastor encouraged the congregation to purchase for him a parsonage, and this contributed materially in reducing current expenses. In his last report he informs the Board, that it cost \$1,700, of which \$980 have been paid within the last few years, leaving a debt of \$720, the interest on which the pastor himself pays. If he were to pay the rent of a suitable house, it would cost him a good deal more than \$42 a year. He also adds, that the money paid on the parsonage was not drawn from the contributions towards the support of the pastor, but mostly from the outside, through those various and proper means to which an active pastor can always resort with credit to himself and his people, in building up a church struggling for existence. Of course, there are examples of a somewhat different character, in which missions have not helped, but rather embarrassed themselves in securing parsonages. We have one or two cases of this kind in our mind's eye as we write. But they were the exceptions. They were simply not wise in purchasing or building. Hence we think that missions should not engage in such enterprises, without first consulting the Board, who, with their experience in such matters, could give them safe counsel.

We make these remarks, partly with the view of encouraging our people wherever it is possible and expedient to secure parsonages for their pastors, and partly with the view of correcting an injurious impression made in an article recently by one of the junior editors of this paper, where he criticizes our missionary work and regards the furnishing of

parsonages in our mission churches as premature. He would have them wait until they can support themselves before they get such things. But in most cases a parsonage is just what is needed to assist them in arriving at that point, where they can dispense with the aid of the Church and commence to help others. The criticism on the case where a mission, during the last year, purchased a cemetery, is equally unfortunate, as the missionary, Bro. Schwedes, himself will show, if he has not done so already. The cemetery at Cumberland promises to aid the church very materially in reducing its debt. The junior editor writes well and forcibly, and we like to read him, but we suggest caution in dealing with tender plants, which the Church is fostering and warming into life.

[Communicated.]

SUNDAY SCHOOL CONVENTION OF SOMERSET CLASSIS.

The second Convention of ministers and delegates from the Sunday Schools of Somerset Classis, for the purpose of discussing topics pertaining to the Sunday School work, was held in Berlin on the 20th and 21st of Jan. The Convention assembled on the evening of the 20th, when the opening sermon was preached by Rev. A. E. Truxal, on the subject, "The specific sphere of the Sunday School among all other agencies of the Church for the development of Christian character." After the sermon, the Convention organized by electing Elder Peter S. Hay, of Salisbury, President, and Mr. J. C. Weller, of Gepharts, Secretary.

"Which is more profitable to a Sunday School, Periodical or Library?" was the first question discussed next morning. The discussion was opened by Rev. C. U. Heilman, who was followed by a number of others.

The second topic raised the question, whether a Sunday School should hold two sessions on the same Lord's Day?

The question was opened by Rev. S. R. Bridenbaugh. He was followed by the Methodist and Lutheran pastors of the place and others. This question had only a local interest, as no Sunday School within the bounds of Classis holds two sessions a day, excepting those in Berlin. The Reformed and Methodist pastors of the town were decidedly in favor of but one session, but the Lutheran pastor was not convinced that it was "wrong to hold two sessions."

In the afternoon a number of questions were discussed in answer to queries. The questions on the programme were, *first*, Whether all members of the Church should consider it their Christian duty to attend the services of the Sunday School; and *second*, Whether catechisms and the catechetical mode of instruction should be employed in the Sunday School for the indoctrination of the young. Both questions were opened by Rev. H. F. Keener, who was followed on the first by several others.

In the evening, the Sunday School of the Berlin congregation held an anniversary. The services consisted of prayers and hymns, addresses on the history, and reminiscences of the school. Several interesting selections were sung and excellently performed by the smaller scholars. John O. Kimmell, Esq. of Somerset, who was one of the first Superintendents, read reminiscences of the origin and early days of the school. Miss Lizzie Poorbach, a member of the school, read a history of it from its beginning to the present day. This paper was well prepared and well read. Addresses were delivered by Rev. C. U. Heilman, Rev. J. C. Bowman, of Shepherdstown, Va., and Rev. D. N. Ditmar, of St. Clairsville, Pa. A collection was held for missions, and the anniversary closed, and the Convention adjourned with the doxology and benediction.

The following paper was adopted as expressing the judgment of the Convention on the several questions discussed:

1. That the Sunday School has a specific sphere in which to operate, and specific ends to accomplish; that it affords a better opportunity for the training of the children in the worship of God with prayer and praise, for familiarizing them in the Sacred Scriptures, and indoctrinating them in the true faith, and for developing in them the spirit of benevolence, than any of the other Church agencies.

2. That for the younger scholars periodicals are preferable to libraries; that each congregation, however, should have a library of carefully-selected standard works for the use of the officers, teachers, and larger scholars of the Sunday School, and the members of the Church in general.

3. That we regard two sessions of the Sunday School on the same Lord's day as in part at least defeating its own end, and imposing on the faithful workers in the cause an undue amount of labor and care on the day of rest.

4. That it is the duty of every member of the Church, for whom it is possible, to assist in furthering the work of the Sunday Schools.

5. That the catechetical mode of instruction is best adapted to inculcate the doctrines of the Scriptures, and that a series of catechetical text books should be used in our Sunday Schools, not, however, to the entire exclusion of lesson papers and oral teaching.

A committee was appointed to make arrangements for another Convention to be held some time next summer.

A. E. T.

[Communicated.]

THE SUNDAY SCHOOL CONVENTION OF THE REFORMED CHURCH IN PERRY COUNTY.

This organization convened in the Reformed church at Duncannon on Monday evening, Jan. 27th, 1879. The session was opened with divine service by Rev. W. H. Herbert, of Landisburg, who also stated the object of the Convention. The topic, "The Nature of the Sunday School and the Duties of the Consistory and Congregation to it," was then taken up and opened and discussed very thoroughly by Rev. F. S. Lindaman, of Blain, and others.

At the Tuesday morning session, after divine service, "The Activities in order to the Growth and Efficiency of the Sunday School in Mission Charges," was opened and discussed by Rev. John Kretzing, of Newport, and others.

In the afternoon, "The Means in the use of which Sunday School Teachers and Scholars may be induced to study the Lesson," was opened and discussed by Rev. W. H. Herbert, of Landisburg, and others.

On Tuesday evening, "The Necessity for, and the True Idea of a sound Sunday School Literature," was opened and discussed very earnestly and eloquently by Rev. U. H. Heilman, of Duncannon, who was followed by a number of volunteer speakers on the same topic.

At the close of this discussion the following was adopted:

Resolved, That this Convention do hereby tender their sincere thanks to the citizens of Duncannon for their hospitality extended to its members.

The committee to prepare a summary of the several topics discussed, offered its report, which was adopted.

The first resolution reiterates what was adopted at Bloomfield and St. Peter's on this topic, to wit: The object of the Sunday School is religious instruction in order to gain the salvation of its members. All are bound to aid in the accomplishment of this end.

The second demands Christian life in the school, which should manifest itself internally in worship, benevolence, intelligence, in taste for the beautiful, in true social enjoyment; and externally in missionary activity. This missionary spirit should induce the members to go out after the lost, the outcast, and seek by all proper means to bring them to Christ. To do this work properly, they must not only be moved by the dictates of a broad charity, but also by a high sense of honor and self-respect for their own Church, a profound consciousness of their independent position and providential call to work in their own distinctive way in the cause of Christ. This excludes all bigotry and sectarianism. While upholding the genius and mission of their own denomination, this sense of honor will accord the same rights to others.

The means best calculated to induce the teachers and scholars to study the lesson consist in inculcating an impression of its importance, and of responsibility before God; and also in providing the school with the necessary helps, such as books, periodicals, and a good teachers' meeting. Moreover, the lesson should be properly taught, and a spirit of inquiry infused into the school in order to awaken hunger for religious knowledge, and then take heed and satisfy this hunger with the truth.

On the last topic the Convention also reiterates its former deliverance: That Christ is the Truth. In Him the ideal and the real are joined in one. All truth has its source in Him, and must necessarily lead to Him. No form of truth need, therefore, be excluded from Sunday School literature: nature and revelation, the ideal and the real form but one harmonious whole when viewed from Him as the Alpha and Omega of Divine Revelation—the centre and fountain of all life and truth for man. But great care is needed that there be no caricature of the truth, as is too often the case in poetry and fiction, and even in history and biography. Let the standard of all literature, whether based on the ideal or the real, fact or fiction, nature or revelation, matter or spirit, be the unfolding of truth from Christian standpoint, and adapted to the wants of the classes for whom it is designed.

The sessions of the Convention were well attended. The interest in the discussions was remarkable, growing with each session. Revs. Downey and Rink, and especially the latter, aided the pastor in furnishing it. When the pastor was ready to move to his new home, the people generously lent their assistance, so that there was no lack of teams for the purpose.

As it occurred in the Winter season, when there was plenty of snow on the ground, the fitting was made on sleds, which, combined with the cool bright weather, served to add spirit and zest to the occasion. The pastor and family are truly grateful to the people at Summum for the many tokens of kindness received at their hands.

JOHN KRETZING,
Sec. pro tem.

[Communicated.]

SUNDAY-SCHOOL CONVENTION.

The Reformed Sunday School Convention of Washington county, Md., held a meeting in Keedysville, Md. The sessions commenced on the afternoon of the 16th of January, and closed on the evening of the following day. Rev. J. W. Saatee, D. D., was elected President, and the Licentiate H. E. Cook, Secretary.

The following topics were discussed: 1. "The duty of the Pastor and Consistory to the School." 2. "The difficulties in the way of the Teacher, and how to remove them." 3. "Sunday School Literature and its Importance" 4. "Sunday School Worship." The discussion on the first topic was opened by Rev. S. S. Miller; on the second and third topics by the Rev. Dr. J. W. Sante, and on the fourth topic by the Licentiate H. E. Cook. In each case, the discussion was continued by other members of the Convention.

On the evening of the first day of the sessions, an appropriate discourse was preached by the Rev. J. S. Kieffer, based on the words: "And Jesus increased in wisdom and stature, and in favor with God and man." Luke ii. 52.

A committee appointed for the purpose, reported the following paper as expressive of the sense of the Convention, in regard to the several topics discussed:

In reference to the first topic, "The Duty of the Pastor and Consistory to the School," it is the judgment of the Convention, that the school, being a branch of the Church, and opening up a special department of church work, must stand under the care of the pastor and of the Consistory, that the school may be supervised by them, and be brought to stand under the care of the congregation to which it belongs, and to do its work in proper harmony with the congregation.

In reference to the second topic, "The difficulties in the way of the Teacher and how to remove them," it is to be remarked, that no teacher should expect to engage in the work of teaching, without meeting with difficulties, and whatever they may be, they are to be removed by cultivating the great principle of love, and teaching in that spirit, endeavoring to draw the scholar to himself, or herself, by their personal promptness and faithfulness in their work, relying in faith and prayer on the Lord for His assistance and grace.

As to the third topic, "Sunday School Literature," it should be pure, moral, of high tone, and calculated to instruct and elevate the children, who may read it. And as to the fourth and last topic, "Sunday School Worship," it should be in full harmony and correspondence with the order and service, or worship, of the congregation to which the school belongs.

It is believed, that the influence of the Convention will be salutary, leaving a good impression on the congregation and community in which it was held. The Convention adjourned to meet at Cavetown, Md., in April next, the exact time to be determined and made known by the President.

ALMANACS FOR 1879.

The Reformed Church Almanac for 1879 is now out and ready for distribution. They may be had from our Publication Rooms, 907 Arch St., Phila., at the following reduced prices.

Youth's Department.

PATIENCE.

Every lily in the meadow
Waits in patience for the rain;
Every daisy in the shadow
Waits till sunshine comes again;
Every birdie in its home-nest
Waits for food, nor waits in vain.

Dearest Saviour, it is written,
"Be ye patient," in Thy Word:
Make me patient as the lily,
Or the daisy, or the bird,
Give me, Lord, Thy tranquil spirit,
Never by a passion stirred.

EPIPHANY LEGENDS.

BY A. Z. G.

Epiphany, known in some parts of Europe as "The Feast of the Kings," and again as "Twelfth Day," is little inferior to Christmas in the possession of legendary lore.

"The old calendars stated that on the vigil of this day kings were elected by beans," but in more recent times this festive honor was determined by drawing folded slips of paper. The idea goes back as far as to the children's sports in the Roman Saturnalia; and this heathen origin, let us add, is not singular in the history of Christian customs. Children (of both a larger and a smaller growth) have in all ages preserved a family likeness in the love of pleasure and pastimes; and doubtless, could the boys of Egypt, Greece, Rome, and America be brought together in one play-ground today, many moments would not elapse before they would all be at some game in perfect sympathy, until disturbed by a scarcely less sympathetic strife. Of course, the name of the kings applied to this day comes from the supposed rank of the three mysterious magian visitors who appeared at the manger of Bethlehem to adore and to present their precious gifts.

The simple old story says that the infant Jesus was alarmed at the black face of the Moorish king, until reassured by His tender mother. The apocryphal gospels tell us that the blessed virgin gave to the kings as a token of gratitude a piece of the holy Infant's attire, which they accepted as a great treasure.

Then, having accomplished their sacred purpose, they returned to their own land, guided by the same angel, in the form of a star, who had conducted them to Bethlehem. On their arrival home they were surrounded at once by a curious crowd of kinsfolk and other notables, asking them all about their journey; whereupon they produced their precious article as best evidence of their great discovery, which occasioned much festival rejoicing among the people. Then, according to their custom, they made a fire and cast the token into the midst of it. But behold, when the fire was extinguished, the gift was found whole and uninjured. This delighted them exceedingly, and they took it up and kissed it, and laid it upon their heads and eyes, and thought it to be a wonderful thing, and laid it away amid their chiefest treasures.

There is an old French legend which relates how all the birds gathered about the manger to celebrate the coming of the Saviour. In rough Noël rhyme each songster tells his own story. The industrious swallow offers his aid to build a more suitable dwelling for his Lord, priding himself on his skill as a mason. The tender turtle-dove is so touched at the apparent suffering of the adorable Infant from the cold, that she breaks out in sad complaint. The pretty quail, drawing near, is sorely grieved to see the Saviour lying on the straw, and begs that it may be permitted to make a better bed for Him. The tuneful nightingale, in the shadow of the neighboring palms, passes his time in practicing innumerable melodies, wherewith in the coming night he may pay his court to the infant King. And finally, the dear little linnet is doing its best to pour forth some new and incomparable strains in honor of the holy Child. Thus concludes this first humble scene.

We are next brought to the many legends concerning the flight into Egypt. One of the most beautiful recounts that St. Joseph and St. Mary arrived one

day in a town where no one seemed willing to receive them except one poor widow, who gave them the best shelter she had.

"We give thee, Margaret, our hearty thanks for the kindly honor thou hast accorded us. For this shalt thou and thine never know any want."

As the blessed virgin passed on from thence she came upon a laborer sowing his grain.

"Whither goest thou, fair lady, bearing such a beautiful child?"

"Good laborer," cried she, "art thou willing to save its life?"

"Give it to me," said he, "under my cloak, and no one will find it."

"Very well, good laborer; now return to thy task and gather in thy grain."

"Gather in my grain, fair lady? How can I do that when it is not yet even sown?"

"Go and bring thy sickle; thy grain will very soon be ripe."

And so it came to pass that in less than half an hour the grain was ready for the sickle; and, behold, never was there such an abundant harvest!

But soon and startlingly appears upon the scene a band of armed horsemen, renegade Jews, pursuing to the death their incarnate Saviour.

"Tell us, friend," shouted the horsemen, "thou who art reaping thy grain, hast thou seen Mary and her child pass by?"

"Yes, I saw her; but it was while I was sowing my grain."

"Ah, then," cried they, "let us away. There is no use looking for one who came by here *last year*!"

Another legend tells us thrillingly how Mary, more dead than alive, and pressing her babe to her breast, flees over the mountains of Judea, while St. Joseph remains below in the plain, seeking vainly a shelter from the storm of kingly wrath. Suddenly the blessed Mary hears behind her again the tread of her pursuers, and in her terror she turns to all the inviting objects around her to aid her escape.

Beholding a beautiful full-blown rose, she addressed it thus:

"Beautiful rose, dear rose, unfold thy petals, thy leaves still more, till they shall hide and rescue my poor child from a terrible death."

But the rose answered, "Go thy way, the soldiers in seeking their prey would use me roughly. Over there stands a pink; perhaps it will help thee."

The mother of Jesus hastened to it.

"Beautiful pink, dear pink, open thyself, thy leaves still wider, that they may conceal and save my child."

"Trouble me not," replied the pink, "I have no leisure to listen to thee; I must be blooming and beautiful. On that rock beyond is a sage plant, emblem of poverty. It may serve thy purpose."

Thither despairingly runs the virgin mother.

"Good little sage-plant, dear little sage-plant, wait thou not spread thyself to cover my darling child?"

And the good sage-plant extended itself so much as to conceal completely the mother and child.

And when the danger was overpast, Mary came forth again and said:

"Good sage, dear little sage-plant, flower of the poor and humble, I bless thee."

And thenceforth, from that holy benediction, was the sage-plant endowed with sovereign powers of healing.

Who shall fail to see in this sweet, though legendary "story of old" a needed lesson of warning to pride and of encouragement to humility?—*Churchman.*

EBONY TREE.

The ebony tree of Ceylon is a most magnificent forest tree, with a tall, black, slender stem, spotted with white. A great deal of the furniture in Ceylon is made of ebony. At Font Hill Abbey, England, there is a large and splendid set of furniture made entirely of ebony, carved in the most elaborate manner and of prodigious weight. This wood, it will be remembered, is almost as heavy as lead. The set spoken of once belonged to Cardinal Wolsey.—*Congregationalist.*

THE ROSE BUSHES.

In front of my father's house, on the bank of a gently-flowing Scottish river, grew two rose bushes. They blossomed all the season through; the flowers were very beautiful, but they were all of the same form and the same color. The same pale pink, ever repeating itself from week to week, and from year to year, became wearisome. We longed for a change; not that we disliked the flowers—for nothing could be more lovely, either in the bud or in the bloom—but we wanted something new.

I learned the art of budding. Having obtained from a neighbor some slips of the finest kind, I succeeded in inoculating them upon our own bushes. The success was great. Five or six varieties might be seen flowering all at one time on a single plant. The process was not much known at the time in the district. Our roses became celebrated, and neighbors came to see and admire them. They were counted a treasure in the family.

When their fame had reached its height a frost occurred, more severe than usual, and both the bushes died. They were natives of a warmer clime, and too tender for our severer seasons. Had the buds been inserted into a harder stock, our beautiful roses would have survived the winter, and would have been lovely and blooming still. It was a great mistake to risk all our fine flowers on a root that the first severe frost would destroy.

This happened long ago, when I was a boy. I did not then understand the meaning of the parable. I think I know it better now.

Young people make a great mistake when they allow their heart's hope and portion to grow into this world and this life—a life that some sudden frost may nip. Rather let your portion be a branch of the True Vine—Jesus, the same yesterday, and to-day, and forever. He will never leave thee nor forsake thee.—*Rev. W. Arnot.*

GOD BLESS OUR HOME!

"God bless our home!" In dining hall,
In capitals, with wreath inwrought,
Are there inscribed upon the wall,
These words with precious meaning fraught.

Our home! The most delightful place,

Around which clusters everything,

Which can the human circle grace,

And real pleasures with them bring.

Here parents and their offspring meet,

With friends and kindred, 'round the board,

And whilst they share communion sweet,

Enjoy the blessings on them pour'd.

'Tis our home, thus commands our praise,

Where father, mother, daughter, son,

With brother, sister, spend their days,

And e'er together dwell as one.

This home to bless, we ask the Lord,

That it may be, in truth and deed,

The place where we, in sweet accord,

Receive from Him whate'er we need.

Without His blessing, we, in vain,

Will strive to give to our abode

Those charms, which only for it gain

The meed of praise on it bestowed.

Come, therefore, Lord, with us e'er dwell,

May Jesus rule in all our hearts!

We thus in duty shall excel,

And share the bliss Thy love imparts.

S. R. F.

THE UTILITY OF THE GOAT.

In our estimate of animals with regard to their usefulness to man we are apt to overlook the utility of the goat. Homely and unobtrusive, this animal is nevertheless of great utility, and presents a striking example of modest merit.

In various parts of the world its flesh is used as food, and its milk is not only considered nutritious but medicinal, being drank by consumptive patients. In some places in Italy it is driven through the streets, and is milked at the houses of the patients.

The undressed skin of the goat is largely used for making garments worn by the peasantry of Europe. The best kid gloves are made of the skin of the young goat or kid; and the finest morocco shoes are made of the skin of the goat. The tanners of Europe, who first learned this art from Morocco, now excel the Moors themselves in preparing this kind of leather. The Moorish slippers, which are largely exported, are only of four colors, yellow, white, red and brown, of which 250,000 and more are annually exported.

If its flesh, milk and skin are valuable, even more so is its hair, long, fine and silky. Cashmere shawls, the most costly and precious covering a lady can wear, are the product of the goat. The wool of which they are woven comes from the Cashmere goat, which is covered with long, silky hair, under which is a vest of fine gray wool. This is the wool which is wrought into those precious shawls in which ladies so much delight, and which the Queen of England always presents as a bridal gift to brides. Alice Cary, the poetess, possessed the same fancy for Cashmere shawls as England's queen. She was the happy possessor of several, and when they were not in use she kept them carefully laid away in the drawers of her secretary. These shawls are necessarily very expensive, not only on account of the tedious method of making them, but from the fact that each goat produces only three ounces annually of the wool of which they are wrought. The price paid for this wool is about \$1.25 per pound.

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Our indebtedness to the goat does not end here. In France wigs are sometimes made of the hair of this animal, as are also the judges' wigs in England. Ropes made of its hair are very lasting, and coarse blankets and mops are fashioned out of it.

Bottles of its skin are still used in some countries. In Spain the skin is covered with rosin and fashioned into a bottle for transporting wine. The Arabs use these bottles for holding milk and other liquids.

Candles are made of its tallow, which is said to answer the purpose better even than wax; and of its horns very good knife handles are fashioned.

In some countries this useful animal is used as a beast of burden. In Asia they transport rice, and flocks of them can be seen engaged in this way, their burden about thirty-two pounds or less in weight. The Bedouin goat carries water in skins for its master.

The goat is of great commercial value, as may be readily seen. The export of its skin alone for various purposes is immense, and not less so is its hair.

It may be as well to remark in conclusion, that in being made to pull very large boys in very small carts the goat is put to a use for which he was never intended. In carrying so great a burden, frequently under the spur of the whip, the poor animal has its strength put to a severer test than it can comfortably stand.

A STRANGE AMBITION.

We know of some young people, who have a strange ambition to be considered "great readers." They do not use the word "great" in reference to what they learn by reading, but in regard to the number of books and pages that they read. They are not careful as to the quality. Usually this class of readers select the poorest quality, because they can get through with it quicker. Indeed, they will sometimes boast of the rapidity with which they can read a book, as though it were an occasion of honest pride to read a whole volume at one sitting. They forget that it is not the amount of reading which benefits one, but the quality and the manner in which

the book is used. Some get more good from a page than others from a volume.

What would be thought of one who should boast of eating everything set before him without any reference to the wholesomeness of the food? To eat large quantities of even wholesome food would be very unwise; to eat all sorts of food is a greater folly still. Some would call such a man a glutton or a gormandizer; others would call him a pig.

Be select in your reading; read only what will do you good, and try to get all the good out of it you can. Have an ambition to be a thorough reader rather than a rapid one.—*S. S. Classmate.*

THE MOTHERLESS.

Sitting in the school-room, I overheard a conversation between a sister and brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then, turning away, she answered, "I do not want to hear another word: *Willie has no mother.*" The brother's lips were silent, the rebuke came home to him, and stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of "Willie" compared with his own happy lot. "He has no mother."

Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer *no Mother* to listen to his little sorrows? Speak gently to him, then.—*Good News.*

A FRANK CONFESSION.

One day, when Jacques Amyot was soliciting a valuable abbey of Charles IX., the King said to him: "What! you said if you had a thousand crowns a year you should be satisfied—and I think you have as much and more." "Ah, sire," replied Amyot, "a man's appetite grows by eating." A frank confession. Few people know when they have enough.

Pleasantries.

A very fat man sent an order to the office for two seats in the coach for himself. When he came to occupy them he found one seat outside and the other inside.

Said a lady to the famous actor, Garrick, "I wish you were taller." "Madame," replied the wit, "how happy I should be to stand higher in your estimation."

"What news to-day?" said a merchant to his friend, lately. "What news?" responded the other. "Nothing, only things grow better—people are getting on their legs again." "On their legs?" said the first. "I don't see how you can make that out." "Why, yes," replied the other; "folks that used to ride are obliged to walk now, is not that getting on their legs again?"

Sir Edwin Landseer used to tell a story of a dogstealer of his acquaintance who once restored to a friend of Sir Edwin a valuable spaniel two weeks after the time agreed upon when the matter was negotiated. Sir Edwin upbraiding the man for his delay, the latter finally said: "Well, the truth is, Sir Edwin—you see, I had to steal him back from an old lady to whom I sold him for twenty guineas. She never higgled about the price, and she was so fond of the dog I didn't think it would be Christian not to let her have a few days' pleasure of him." This beautiful tale is quite paralleled by one which *Truth* now tells us of one Mr. Page, a gentleman whose recent condemnation to imprisonment for stealing a dog in London has elicited much sympathy in dog-stealing circles: "When he was being led from the dock a friend of his touched Mr. Montagu Williams, who had defended him, on the shoulder. 'We have prepared for you a little surprise

Sunday-School Department.

SCRIPTURE LESSONS.

FEBRUARY 16. LESSON 7. 1879.

Sexagesima Sunday. John iv. 46-54.

THE HEALING OF THE NOBLEMAN'S SON.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child dieth.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

NOTE. The Sunday before Lent is known as Sexagesima Lord's Day, being about the sixtieth day before Easter.

COMMENTS.

St. John selected his miracles from a vast store-house of wonders, recorded and unrecorded. See xx. 30 and xxi. 25. His aim seems to have been to establish our Lord's divine nature, against the rising doubts and denials of it already appearing in the early age of the church, xx. 31.

VERSE 46.—*Cana of Galilee.* This was a small town in the tribe of Asher (Josh. xix. 28), on the road from Nazareth to Capernaum, by the sea of Tiberias. There was another Cana in the tribe of Ephraim, in Samaria, Josh. xvi. 8 and xvii. 9. Hence this place is always so distinguished—*of Galilee.* Christ performed His first miracle here. ii. 1-11.

Here He now performed the first of a series of wonders, at a distance, or without being immediately present at the scene. Matt. viii. 5-13; xv. 21-28. *A certain nobleman.* He is so called because he was an officer in King Herod's (Antipas) household and court, whom the masses held as a king. Some suppose this nobleman to have been *Chuza*, mentioned in Luke viii. 3. Others think him to have been *Manaen* spoken of in Acts xiii. 1. He lived a day's journey from Cana.

VERSE 47.—But for the sickness of his son, this man might never have come to Christ. He came expressly to entreat Him to heal him. It was a case of outward pressure that drove him, rather than an inward longing of soul. It resulted in a double cure, however.

VERSE 48.—*Signs and Wonders.* The Jews continually called for "signs," or proofs of His character as the Messiah, and were ever eager for "wonders" or miracles of His hands. They would ever see with the natural eye. This was a proof of a very low order of faith. True "faith cometh by hearing." Rom. x. 17.

The beginning of a belief had been made in the father's heart, or he would not have come to Christ; but it was but a small beginning, else he would not have thought it necessary for Christ to "come down," in order to heal the child. Aside of the Samaritans, this nobleman was not so very noble after all—v. 41.

We need not, however, take our Lord's reply as a rebuke to the father's request, so much as a declaration against the infirmity of our nature. Perverse man would see in order to believe. Even the poet Tennyson declares—in spite of the Gospel sayings to the contrary—

"—things seen are mightier than

Things heard!"

Miracles serve more to prove the character and mission of Christ, than to convert the hearts of men.

VERSE 49.—A greater fervor and more earnest supplication possessed the father now.

Love for his child, whose life hung in the balance, lashed his soul nearer to Christ. Our Lord tried the poor man's faith, in order to strengthen it, and thus secure a sufficient foundation, as it were, to rest His miracle working lever upon. Without faith our Lord's hands were bound. Just by not "going down," He increased the father's faith.

VERSE 50.—*Go thy way.* In this saying, now, lay His faith-giving power for the father. *Thy son liveth.* This was the healing declaration to the child. He spoke and it was instantaneously done. A threefold wonder this: 1. It set the nobleman's heart in right fellowship with the Lord, as a believer: 2. It set the father as a proper medium between the Lord and the sick son: 3. It restored the child. The first miracle was effected in the father's heart. He now proceeds leisurely homeward, reaching his house only on the following day. "He that believeth shall not make haste."—Is. xxviii. 16. The result had necessarily to follow.

VERSE 51.—*Thy son liveth.* The word of power which Christ uttered at Cana seems to have reached all the way to Capernaum, since it echoes back, as it were, in its original form, from the servants running towards their master, without knowing what had transpired at Cana, between Christ and the nobleman, but noting the sudden change and perfect restoration of the child, they hasten to recall him.

VERSE 52.—*The hour when he began to mend.*

At most the father had merely hoped for a gradual mending—a change for the better. But the servants tell him that the "fever left him"—entirely forsook the patient, leaving him well. The hour was given him exactly.

7 o'clock.

VERSE 53.—The coincidence between the speaking of the words—"thy son liveth"—and the flight of the fever—this aided his faith to ascend to a nobler grade. *And he believed, and his whole house.* Another miracle follows—the conversion of the entire household. Before the father believed in Jesus as a wonderful worker. Now He stands before him and his as the Messiah.

VERSE 54.—John would tell us here, that this is not Christ's second miracle, perhaps—but that it is the second which He performed on his way out of Judea into Galilee.

REFLECTIONS.—1. Christ heals at a distance.

This is another striking proof of His divinity—a point which St. John is ever careful to establish.

2. The value of intercessory prayers and acts, on the part of parents, in behalf of their children—this shines brilliantly out. Is this not an argument for the validity of the acts of Christian sponsors?

3. How a cross may bring a crown, the affliction and benediction in this house tell aloud.

4. Jesus, the Healer of our Diseases, is taught us in golden letters. Is liii.

5. An approach to Christ is necessary, in order to be saved. Matt. xi. 28-29.

PURSUITS AND PLEASURES.

In regard to the lawfulness of certain pursuits, pleasures, and amusements, it is impossible to lay down any fixed and general rule; but we may confidently say that whatever is found to unfit you for religious duties, or to interfere with the performance of them, whatever dissipates your mind or cools the fervor of your devotions, whatever indisposes you to read your Bibles or to engage in prayer, wherever the thought of a bleeding Saviour or of a holy God, of the hour of death or of the day of judgment, falls like a cold shadow on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed, and plant sharp thorns in its uneasy pillow—these are not for you. These eschew; in these be not conformed to the world, but transformed by the renewing of your minds—"Touch not, taste not, handle not." Never go where you cannot ask God to go with you; never be found where you would not like death to find you; never indulge in any pleasures which will not bear the morning's reflections. Keep yourselves unspotted from the world—not from its spots only, but even from its suspicions.—Dr. Guthrie.

THE WORK OF THE HOLY SPIRIT.

Eternal life is said to consist in the knowledge of God and of Jesus Christ whom He has sent. To impart this knowledge is the work of the Spirit. He enables us to see the glory of God, as it shines in the face of Jesus Christ. It is this discovery which produces holiness. By beholding His glory we are transformed into His image, from glory to glory. When Christ was thus revealed to Paul, he was instantly converted from a persecutor into a worshipper of the Lord Jesus. And this is the history of every conversion from that day to this. It matters not to the blind that the heavens are flooded with glory, or that the earth is clad with beauty; and it matters not to the spiritually blind, that God has clothed Himself in flesh, and dwelt among us. But when the Spirit opens our eyes, then the beatific vision breaks in upon the soul with all its transforming power; then we become new creatures in Christ Jesus.—Dr. Charles Hodge.

DESTRUCTION OF JERUSALEM.

The Roman governors of Judea and Samaria became so oppressive that the Jews broke out in rebellion, and, seventy years after Christ, Jerusalem was finally besieged by Titus, afterwards Emperor of Rome. No tragedy on the stage has the same scenes of terror as are to be found in the history of this siege. The city itself was rent by factions at the deadliest war with each other; all the elements of civil hatred had broken loose; the streets were slippery with the blood of citizens; brothers slew brothers; the granaries were set on fire; famine wasted those whom the sword did not slay. In the midst of these civil massacres the Roman armies appeared before the walls of Jerusalem. Then for a short time the rival factions united against the common foe; they were again the gallant countrymen of David and Joshua; they sallied forth and scattered the eagles of Rome. But triumph was brief; the ferocity of the ill-fated Jews soon wasted itself on each other, and Titus marched on; encamped his armies close by the walls; and from the adjacent heights the Roman general gazed with awe upon the strength and splendor of the city of Jehovah. At a distance the whole Temple looked like a mount of snow fretted with golden pinnacles. But alas! the veil of that temple had years before been rent asunder by an inexpiable crime, and the Lord of hosts did not fight for Israel. But the enemy is thundering at the walls. All around the city arose immense machines from which Titus poured down mighty fragments of rock and showers of fire. The walls gave way, the city was entered, the temple itself was stormed; false prophets ran through the streets; even nature itself perished, and mothers devoured their infants; every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushing through the flames to perish in its ruins. It was a calm summer night, the 10th of August. The whole hill on which stood the temple was one gigantic blaze of fire; the roofs of cedar crashed; the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter. The echoes of shrieks and yells rang back from the hill of Zion and the Mount of Olives. Amongst the smoking ruins, and over piles of the dead, Titus planted the standard of Rome.

— The value of intercessory prayers and acts, on the part of parents, in behalf of their children—this shines brilliantly out. Is this not an argument for the validity of the acts of Christian sponsors?

3. How a cross may bring a crown, the affliction and benediction in this house tell aloud.

4. Jesus, the Healer of our Diseases, is taught us in golden letters. Is liii.

5. An approach to Christ is necessary, in order to be saved. Matt. xi. 28-29.

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General News.

HOME.

A Congregational church in Illinois has rejected a candidate for its pulpit on the sole ground that he used tobacco.

The subscriptions to the 4 per cent. United States Government loan during the month of January, 1879, amounted to \$158,851,150, and the calls during the same period to \$150,000,000.

The Arlington Estate, which was sold in 1864 for the non-payment of taxes, and purchased by the United States, has been by a decision of the courts, taken out of the hands of the Government and declared to be the rightful property of Mrs. Mary Randolph Lee, widow of General Robt. E. Lee.

The first number of the *Catholic Presbyterian*, a monthly designed to represent all the bodies which took part in the Pan-Presbyterian Council, has appeared. It is published in Edinburgh and New York, its chief editor being Professor W. G. Blaikie, of Scotland. In the first number are articles by Dr. Blaikie, Eugene Reveilland, Dr. Stuart Robinson, Dr. De Pressense, Dr. Philip Schaff, Professor E. D. Morris, and Rev. W. P. Stevenson.

The Romanists of Cincinnati, are greatly disturbed at the condition of Archbishop Purcell's financial affairs. Some intimations of mismanagement were published a few weeks ago, but recent developments show that things are much worse than was supposed. An investigation, which has been in progress by the trustees, already shows that the claims outstanding far exceed in value the whole amount of property transferred to the board to secure them. While no definite information can be obtained from the officials, it is frankly admitted by them that the amount exceeds \$1,000,000, and to this is to be added claims not yet presented and interest on the whole. The feeling among the creditors is becoming bitter and is finding open expression in many quarters. The bulk of the creditors are poor men and women, who have committed their hard-earned savings to the care of the Church. There is talk of law-suits, which will only complicate matters and make them worse. The friends of the Archbishop claim that the creditors cannot sue the Archbishop and get attachments against the property of the Church. This belief is based on a decision once rendered by Chief Justice Taney.

FOREIGN.

There are two congregational churches in St. Petersburg, Russia, and neighborhood, both of which have English Congregational ministers as pastors.

It is telegraphed from London that a Vienna despatch to the *Daily Telegraph* says a party of insurgent Arabs attacked a caravan near Hedjaz and killed 600 persons.

The terrible Asiatic plague which has appeared in Russia, has given rise to great alarm, and every possible means to stay its ravages have been resorted to. Despatches dated January 30 say that it has appeared at Selitriino-Gorodok near Wetjianska on the Volga, Berlin, Jan. 30.—An Imperial decree is published prohibiting, in accordance with the proposals of the Plague Committee, the importation of all the articles which are prohibited by the Austrian Committee, and also all manufactures of felt. The Imperial Chancellery has been authorized to draw up regulations relative to travelers' baggage. It is denied that Herr Finkelnberg declared measures for establishing a military cordon around the infected districts were already preparing.

London, Friday, Jan. 31, 1879.—A dispatch from Vienna to *The Times* says: It is stated that Professor Botkin, physician to the Czar, advises the burning of Wetjianska and the other villages where the epidemic has broken out, together with all the furniture in them, and the removal of the inhabitants to healthy places. In spite of the heavy expenses that such a scheme would involve, the Czar is said to be disposed to follow Professor Botkin's advice. Another dispatch to the same paper says: A regiment of Russian light cavalry has been sent to strengthen the force on the line of the cordon marked out against the advance of the plague, and the Russian Minister of the Interior has offered liberal terms to medical men volunteering for Sanitary service, and pensions to their families in case of their death.

Rome, Friday Jan. 31, 1879.—The statement that Italy has remonstrated against the precautionary measures proposed by Germany and Austria against the plague is unfounded.

Acknowledgments.

ST. PAUL'S ORPHAN HOME.

Reed per A Ziegler, Emlenton, Pa,	\$2 50
Rev S B Yockey, Xenia, Ohio,	3 60
Ref S Sch, Wadsworth, Ohio, per E K Kremer,	3 90
Ref Sch, Meyersdale, Pa, per Rev L D Steckel,	3 55
Ref Sch, Altoona, Pa, per Rev A C Whiteman,	16 00
Harrold cong, Gensburg charge, per Rev C R Dieffebacher,	11 00
Berlin Ref S Sch, per Rev S R Bridenbaugh,	8 00
Zwilling Ref cong, Iowa, per Rev F C Bowman,	2 00
Ref S Sch, Terre Haute, Ind, per Rev L Praekerts,	8 00
Ref cong, Sandusky, Ohio, per Rev M Treber,	5 48
Huron cong, Ohio, per Rev M Treber,	2 53
St Paul's cong, Sugar Creek charge, Pa, per Elder D King, and Amos Steel,	5 25
St Paul's cong, per Rev J W Alspach,	7 49
Mrs Lvinie Siebert, per J W Alspach,	4 00
St John's cong, Millerton, per Rev J W Alspach,	11 05
Mrs A W Aldinger, per Rev J W Alspach,	2 50
Orphan Box, Brady's Bend, per Rev C A Limberg,	75
One box clothing, etc, per Ladies' Aid Society, St Luke's Ref cong, Kittanning charge, Rev D S Dieffebacher, pastor, est One load produce from St Paul's cong, Sugar Creek charge, per J W Alspach, David King and A Steel, est,	49 50
Rev H F Spangler, Columbiana, Ohio, from A Borneberger, 2 gals apple butter, no est,	40 00
From Sylvester Rohrbaugh, 11 gals apple butter, no est,	2 00
From A O Ebberhart, Henshue charge,	2 00
T F Stauffer, Sup't.	2 00

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during January.

Westminster charge, per Rev J G Nose, pastor, \$32 71

Sulphur Spring charge, per Rev Wm Aug Gring, pastor, 9 90

Amount, \$42 61

MERCERSBURG, Pa., W. M. DEATRICK, February 1st, 1879. Treas. Board of Education.

ACKNOWLEDGMENT.

I hereby acknowledge the receipt of the following amounts in response to the modest circular issued in behalf of Mercersburg College, Nov., 1878:

W A Wilt, York,	5 00
Chas Sante, Phila,	5 00
Rev F F Bahter, Waynesboro,	2 00
Rev H S Garner, Schellsburg,	1 50
Mr Geo L Berren, Washington City,	3 00
Rev Chas G Fisher, Winchester,	10
Miss E C Battie,	10
Mr Binkley, Agt,	10
Rev W C Cremer, Chambersburg,	15 00
First Ref ch, Frederick,	160 38
Ref ch, Altoona,	15 00
Waynesboro and Mt Alto charge,	23 50
Woodstock, Va,	1 25
Friend, Chambersburg,	20
Middlebrook, Va,	3 68
Huntingdon,	30
Wm Neff,	70
Mt Crawford, Va,	5 00
Orbisonia, Pa,	5 00
Loudon, Pa,	3 00

THIRTY-FIRST ANNUAL REPORT

OF THE

Penn Mutual Life Insurance Co.

OF PHILADELPHIA.

Net Assets, January 1, 1878. \$6,618,470.61

RECEIPTS.

Premium receipts. \$114,068.53

Interest receipts, etc. 363,964.11 1,498,032.64

Total. \$7,516,503.25

DISBURSEMENTS.

Losses and endowments. \$490,416.29

Dividends to policy holders. 224,380.97

Lapsed and surrendered policies, etc. 246,941.09

Commissions, salaries, medical fees, etc. 154,746.20

Taxes, legal expenses, advertising, etc. 64,730.32 1,178,214.87

Net assets, January 1, 1879. \$6,338,288.38

ASSETS.

U. S. 5 and 6 per cent. bonds, Philadelphia and city loans, R. R. bonds, bank, and other stocks, worth \$2,469,083.90 cost.

Mortgages, first and second on properties worth \$5,725,000.

Premium notes, secured by policies. 2,380,622.17

Loans on collateral, etc. 893,492.70

Real estate owned by the Company, cost. 313,867.36

Cash on hand and in Trust Companies. 441,476.08

198,997.42

Net ledger assets, as above. \$6,338,288.38

Net debt red and unexpired premiums. 98,894.79

Interest due and accrued. 101,159.62

Market value of stocks, etc. over cost. 94,251.22 294,305.63

Gross assets, January 1, 1879. \$6,632,594.01

LIABILITIES.

Losses reported, but not due. \$116,623.66

Reserve, at 4 per cent., to insure premiums. 5,477,471.00

Dividends of unreported policies, etc. 59,266.50 \$5,638,366.16

Surplus 4 per cent. basis. 973,227.85

\$6,625,504.01

Surplus at 4 1/2 per cent., Pennsylvania standard, estimated. 1,346,762.85

No. of policies in force. 10,731

Amount at risk. \$29,274,597.00

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Buckwheat meal. 1.50 @ 1.90

GRAIN. Wheat, White. 1.05 @ 1.06

" Red. 1.04 @ 1.05

Rye. 55 @ 55

Corn, Yellow. 44 @ 44 1/2

" White. 43 @ 44

Oats. 29 @ 31

Barley. 95 @ 1.00

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" Refined cut loaf. 63 @ 63

" " powdered. 94 @ 94

" " granulated. 82 @ 94

" " A. 8 @ 9

Coffee, Rio. .92 @ 1.12

" Maracaibo. .92 @ 1.12

" Laguayra. .92 @ 1.12

" Java. .92 @ 1.12

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Lard. 6 @ 7

Butter, Roll extra. 12 @ 13

Butter, Roll Common. 9 @ 11

Prints, extra. 27 @ 30

" Common. 20 @ 24

" Grease. 3 @ 6

Eggs. 25 @ 29

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